

694. 1. 2.
National Sins Fatal to Prince
and People.

SERMON

Preached before the As you I **HONOURABLE**

HOUSE OF COMMONS

St. Margaret's Westminster,

On the 30th Day of January, 1724.

Being the

Anniversary of the **MARTYRDOM**

OF

King **CHARLES, I.**

By **WILLIAM LUPTON, D. D.**

Preacher to the Honourable Society of *Lincoln Inn,*
and Prebendary of *Durham.*

L O N D O N:

Printed for S. KENY at *Serjeant's Inn Gate* in Chancery Lane,
J. CROFT at the *Golden Key*, and Tho. WOODMAN at the
Judge's Head in Fleet-Street, 1724.

Lunæ 1^o. Die Feb. 1724.

Ordered,

THAT the Thanks of this House
be given to the Reverend Doctor
Lupton, for the Sermon by him preach'd
before this House, on *Saturday* last, at
St. Margaret's Westminster; and that he
be desired to print the same: And that
Mr. Hungerford and *Mr. Bowater Vernon*
do acquaint him therewith.

PAUL JODRELL
Cler. Dom. Com.



I Sam. XII. 25.

If ye shall still do wickedly; ye shall be consumed, both ye and your King.



HIS Important Caution was given by the Prophet *Samuel* to the *Jews*, and was occasion'd by a Remarkable Effect of these odious Qualities in them, the *Ingratitude*, and the *Perverseness*, which stand Distinguish'd by the peculiar Liveliness and Boldness of the Figures, amongst the Images of That People, drawn in the Sacred History.

THEIR Civil Government had, for many Years, been administred by *Judges*, according to the Designation of God himself; who had, *many a time*, Deliver'd and Blessed them in an Extraordinary and Miraculous Manner, under that Administration. But they were so far from any just Notions of the Supreme Authority, prescribing this Administration

ministration to them ; and so far from all Due Regard to the signal Blessings attending it, that, with one Consent, they attempted a direct Violation of it, and obstinately persisted in that Attempt.

All the Elders of Israel said unto Samuel, 1 Sam. Make us a King to judge us, like all the Nations. viii. 4, 5.

This Audacious Invasion upon the Divine Appointment, in assuming an unwarrantable Authority, to Dissolve that Form of Government which they had receiv'd from Heaven, and to substitute a New Scheme in its room, being, by the special Direction of God to the Prophet, fully represented to Them, is conveyed to Posterity, under this Mark of Divine Displeasure stamp'd upon it ; *The Lord said unto Samuel, (and Samuel told all the Words of the Lord unto the People) They have not rejected Thee, but they have rejected Me, that I should not reign over them.*

BUT neither This strong Admonition, nor yet the subsequent Representation, which God commanded the Prophet to lay before them, of the many Inconveniences which would follow such a Change,

a Change, as they were bent upon making in their Constitution, was sufficient to give them a Sense of their Duty, or Divert them from their Impious Resolution: *They said, Nay, but we will have a King over us.* 7. 19.

THUS did they Arrogantly engage in, Impetuously carry on, and, to Extremity, maintain A flagrant Opposition to God; which they so Far succeeded in, that a King was set over them. And soon after he had taken the Government upon him, *Samuel*, their Old, Faithful, and Affectionate *Prophet* and *Judge* took occasion, before a general Assembly, to vindicate his own Unspotted Integrity under his Publick Administration; and to give them a Just Sense of their Past Enormities and Provocations against God; and fully to apprize them of the True and Fundamental Causes and Reasons of their Future Hopes and Fears, in a most Excellent and Moving Oration, which he closeth with the Words of the Text, *If ye shall still do wickedly, ye shall be consumed, both ye and your King.* Which Words

Words may justly challenge most Attentive and Serious Regard from every People and Nation, which hath any Concern for the Prosperity, or Safety of its Prince, or, of it Self; For these two Propositions are Implied in them;

I. THAT *National Wickedness*, is the Just Cause of Expecting and Dreading *National Misery*: And,

II. THAT the Wickedness of A People is A Just Cause of the *Sufferings* of their Prince.

THESE Propositions are so nearly allied to the Rueful Occasion of this Day's Solemnity, that A short Application of them will, in the Third and last Place, naturally and easily flow from them. And I shall entirely confine my Illustration and Application of these Propositions to A *Religious* View of them; not allowing myself the Liberty of entering into any *Political* Disquisitions or Remarks, consider'd purely as Such, but leaving these, as they ought to be left, to the Thoughts and Resolutions of those Persons, whose Superiour Faculties Enable them, and whose peculiar Pro-

vince requires them, to Weigh and Determine all such Points with Propriety and Advantage. — The

I. Proposition to be consider'd, is, That *National Wickedness* is the Just Cause of Expecting and Dreading *National Misery*.

INDEED such a Proposition as This, or however the Principal Reasons of it, might, in the Days of Old, have been grating in the Ears of one Particular, Fanciful Sect of Men, and those rank'd under the Honourable Title of *Philosophers* too, who employ'd their Roving Heads in finding out a Way, to account for the *Formation* of a World, without a *God*, and for the *Government* of it without A Superintending *Providence*. And, though they fail'd of Demonstrating what they Design'd; yet they have Undesignedly and Casually left Another Demonstration behind them, A clear Demonstration, that their Want of *True Sense*, and Solid *Judgment*, did Faithfully keep pace with their Want of *True Piety*. For all Men who have Thought Properly and Regularly, as Men ought to

to Think; who have assigned, not the Starts of *Imagination*, but the Dictates of sound *Reason*, for the Foundations of Serious and Close Argument, have, with one Consent, Determin'd and Established the Truth and the Consequences of Opinions, directly opposed to the Strains of this wild Philosophy:

AND if we should Resolve the *Proposition* before us, into the *Principles*, upon which it is Grounded; every Man's own Mind will be found sufficient to draw out a clear Conviction for it self, from the Reasons and Relations of Things, That there must be a *Necessary, Self-existent Being*, a *God*, the Creatour and Governour of the World, and 'tis utterly Impossible to be otherwise; That his own *Honour* is the *Ultimate End* of Creation and Government; That A *Dutiful Regard* to his Authority and Honour is the only Just Title which a Nation can have to his *Favour*; That his *Favour* is the sole Tenure, under which *Protection* and *Happiness* are Granted or Continued to a People; That the *Contempt* of him, or *Opposition* to him, is a Direct *Forfeiture* of

of that Favour; and, Therefore, That a Kingdom, which fixeth it self in a Posture of *Rebellion* against him, becomes Justly Liable to be *Distress'd*, or *Destroy'd* by him.

AND when the Proof of this Proposition, so manifestly rising from the Suggestions and Reasonings of our own Minds, does not Introduce a suitable Influence and Efficacy upon the Behaviour of Humane Societies, God is wont to give them a Further Cogent Proof of it, The Demonstration of his Severe *Judgments* falling upon them. And the First Instance, given in Scripture of such Direful Proof, would have been the Finishing one, and Intirely have prevented all Future Occasions and Possibility of Addition to it, if *Righteous Noah* had not found grace in the eyes of the Lord, and Therefore a Remnant of Men been spared, for a Further Tryal of Obedience to their Maker. And might it not have been Reasonably expected, that such a significant Memorial as this, would Remain, as an Effectual Guard upon the Duty of Mankind, and Super-

cede the Necessity of any other Corrections or Admonitions for ever ?

But the Event fell vastly short of all Reasonable Expectation : Otherwise, the Holy Scriptures had not abounded, as they do, with Reproofs, and Threatnings, and Testimonies of Divine vengeance Decreed against Rebellious Nations, and particularly the Jews : All which are written for our admonition, upon whom the ends of the World are come. And so Complete and Satisfactory is this Instruction, that the Special Reasons of National Calamity cannot Easily Now escape our Knowledge, nor become the Matter of Pure Conjecture, nor the Ground of Doubtful Disputation ; but a Suffering State may, under the Light of this Instruction, usually read the Reasons of its own Fate, in the Reasons and Measures of its own Conduct ; And the same Light, which lays open the Secret Springs of Past or Present Sufferings, in every Kingdom, does Therefore manifestly display the Necessary and Effectual Means of Future Preservation. The Particular Causes of

of Publick Judgments are so Distinctly Exemplified in the Sufferings of the *Jews*, or of Other People, recorded in the Sacred History, and so Accurately described by the Prophets, that They stand as so many visible, Eminent Seamarks, kindly Warning every Kingdom, to keep at a Distance from those several Rocks, which must, otherwise, unavoidably Dash them in pieces.

SUCH Instances therefore transmitted to us in the History, and such Descriptions given by the Prophets, are, at once, an Abundant Proof of the Proposition which is now under our Thoughts, and of God's Compassionate provision for the safety of Generations to come.

THE Ruins of *Sodom* and *Gomorrath* are such Horrid Monuments of God's Indignation against *Popular Impurity*, that, surely, the most Intrepid, or the most Lethargick Man alive, cannot turn his Eyes towards them, without Shivering and Shrinking under the very First appearance of them. And, lest the Peculiar, Aggravating, Monstrous Circumstance of that Sin, in those

B z wretched

wretched People, should be groundlessly esteemed the Only Cause of the Dangers and Destruction proceeding from it; the *Holy Spirit* hath given us Plain and Ample Testimonies, that when the Sin, though not attended with That *Circumstance*, prevails Epidemically, 'tis Fatal and Destructive to the Publick; A remarkable Instance whereof I shall have occasion of mentioning Below.

INDEED 'tis not to be doubted, but that, after all the Bulwarks, which are, or can be raised in the Defence of Virtue, there may be, under any Government, a great many vicious Persons, who can find means of creeping through the most Compacted Bounds and Restraints put upon them, and of managing some Heinous Offences, so Dextrously and Successfully, as to steal on, Uninterrupted and Undiscover'd, to the Accomplishment of their own Perdition; And yet, in the Judgment of God, They may not perhaps be found of Weight enough, to Sink the *Community*, together with Themselves. For it seems Evident, from the Holy Scripture, that *National Guilt*,
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and the Consequent Obnoxiousness to *National Punishment*, can only Then be justly assign'd and Imputed to A People, Either, when there are such Varieties and Complications of Wickedness in it, that the Omniscient God, who at once Distinctly knows the Qualities and Conditions of every Individual Person, does look upon the Kingdom as Immersed in a State of *Universal Depravity*, such as the Holy Spirit represents in the First Chapter of *Isaiab*: Where 'tis said of the Jews, *Ab sinful Nation, a People laden with iniquity; — the whole head is sick, and the whole heart faint: — from the sole of the foot even unto the head, there is no soundness in it; but wounds and bruises and putrifying sores.*; Or, when *Particular Sins*, found in it, may be properly esteemed *National Sins*. And Then may *Particular Sins* be accounted *National*, and Therefore the Causes of *National Misery*, Either, when They have the Direct Sanction of Publick Authority; or, when They are Unanimously espoused and embraced by the Society, though they have no Formal Sanction from

from Publick Authority; or, when the Contagion and Prevalence of Them amongst the People is become *General*, though not strictly Universal; or, when the *Occasions* and *Circumstances* of them are so Conspicuous and Flagrant, that their Rise, or Progress, or Continuance may be properly imputed to the Concurrence, or Approbation, or Connivence of the State.

UNDER the First of these Observations may be ranged the Description and the Decision of *Jeremiah's* Case, in the xxvi. Chapter of his Prophecy. This Holy Man, fixed by the Spirit of God in an Elevation of Soul, far above the Reach or Influence of all Worldly Hopes and Fears, being Faithful to God, and Faithful to his Country, in the Discharge of his Duty, Honestly and Plainly denounced, as God required him, that if his Country would not be *obedient*, it must be *A Curse, and Desolate without Inhabitant*; Whereupon, the *People* and the *Priests* and the *Prophets* took so Unjust and Unhappy a Turn of Thought, were so Incensed by this Message from Heaven, instead of
being

Being Obsequious to it, that they Immediately Apprehended the Messenger of God, and said unto him, *Thou shalt surely die.* Upon this Ocession the Princes were assembled, and strenuous Application was made to Them, that he should be condemned to Death. But when the Prosecution was so far advanced, the Prophet Asserted his Divine Mission, and under the Direction of the Holy Spirit, made an open Declaration, that, if the Government should decree his Death, the Ruin of the Government it self must be the inevitable Consequence of that Decree; *As for me, behold I am in your hand: do with me, as seemeth good and meet unto you. But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon your selves, and upon this city, and upon the inhabitants thereof.* And the Princes and People, more Regardful of Religion, than the False, Soothing Priests and Prophets, acquitted Jeremiah, and saved the Community from the Imputation of National Guilt, and the Infliction of National Punishment.

To

Numb.
xvi.

To the Next of these Rules of Interpreting National Sins may be Reduced that Memorable Instance of *Murmuring*, which prevailed amongst the *Israelites*, about the matter of *Korah*. For when *Korah*, *Dathan* and *Abiram*, and two hundred and fifty Princes of the *Assembly*, famous in the congregation, men of *Renown*, had most Insolently Opposed and Violated God's Positive Institutions of Sacred Things, and not only Perished in the Attempt, but Perished under the most Astonishing *Circumstances* of Death; This Great Event was so far from making Useful and Lasting Impressions upon the People, that, the very Next day, they adventured to Joyn, with Universal consent, in Expressing an Angry Resentment of so Manifest and Extraordinary a *Judgment*; and, for This Provocation, God Immediately sent a Plague amongst them.

To the Rule of interpreting National Sins, by the *General Prevalence* of them, are Reducible all those Passages in the *fifth Chapter* of *Isaiah*, and other places of Holy Scripture, where the Sins of
Oppres-

Oppression, Perverting of Judgment, Covetousness, Bribery, Drunkenness, and Luxury, are assign'd as Genuine Causes of great Tribulations falling upon the *Jews*. And in this Class may also be found those *Corruptions* of God's *Holy Word*, which are charged, in Different Respects, both upon the *People* and *Prophets*, and given in amongst the chief Reasons of Publick Calamity. Thus are the *People* Isa. xxx. Warmly accused, and Keen are the Me- 8, &c. naces annex'd to this Accusation, *This is a Rebellious People, lying Children, Children that will not hear the Law of the Lord; which say to the Seers, see not; and to the Prophets, prophesy not unto us right Things, speak unto us smooth Things, prophesy Decets.* The *People* were so far from believing stedfastly and Acquiescing intirely, as they ought to have believed and Acquiesced in *Divine Truth*, that they were Uneasy under the very Representations of it; and that Uneasiness grew up into an utter Aversion to it; and that Aversion became so strong in them, that they Insisted upon having it

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Comp.
Jer. v.
31. Ch.
xiv. 14,
15, 16,
17. xxiii
14, 15,
Ez.
xxvii.
9-18.
xxviii.
Ezek.
xxii.
25-28.

it intirely Concealed from them, or at least Misrepresented to them, and Deceitfully Smooth'd over, and Adapted to their Vitiated Palates, that it might Ruffle them no more, nor give them any further Distaste or Disturbance. And the Unfaithfulness of the *Prophets* was equal to the Impiety of the People. For they are in various Texts describ'd as Inexcusably Violating their Duty, and Ingratiating themselves with the State, for their own Temporal Advantage, by uttering Lies and Deceit, and by Concealing *Necessary Truths*, and by Distorting, Colouring and Disguising, Softening, Smoothing and Defacing the *Word of God*, just as the People would have them. So closely were the *People* and the *Prophets* combined in Provoking God's Indignation against them, by putting the Highest Indignity and Contempt upon the Excellency and Authority of Divine Truth.

UNDER the last Rule of Interpreting National Wickedness, which relates to the Approbation or Connivence of the Government,

Government, may be brought a Signal Instance out of the *viz* Chapter of *Jeremiah*; wherein we find Miseries denounced against the *Jews*, under these Emphatical expressions; *Shall I not visit for these things? saith the Lord: and shall not my Soul be avenged on such a Nation as this?* And 'tis a Principal Article in the Previous charge drawn against them, A Principal reason of the Visitation and Vengeance thus denounced, that *they assembled themselves by Troops in the Harlots Houses*. And can there be a stronger Evidence than is here given, that a Kingdom, wherein the Spirit of Piety and Virtue is sunk so wretchedly Low, that it can Patiently suffer the great Fences of Modesty to be Publickly thrown down, and Debauchery to make a Notorious Inroad into Troops and full Assemblies, is the Just Object of *Divine Vengeance*, and must either be Reformed, or expect to be Destroyed?

I shall add but One Instance more, for the Proof and Illustration of the First

Matt.
xxiv.
21.

Proposition; but 'tis an Instance, wherein all the Rules of Measuring and Determining National Wickedness do seem to Center and Unite. And this flaming Instance is the Condemnation and Crucifixion of our Blessed Saviour; concerning which 'tis to be observed, that as No Nation ever was, or can be Guilty of Wickedness Equal to it, so no Nation ever Fell under the Weight of Calamities, equal to Those which were the Consequence of it, *Great tribulation, such as was not, since the beginning of the World to this Time; no, nor ever shall be.*

To the Consideration of the Terrible Effects, which National Wickedness brings upon the *Community*, may be added the consideration of Those, which are derived from the same Fountain upon the *Prince* himself. And these are observable under the

II. Proposition implied in the Text; namely, That the Wickedness of A *People* is a Just cause of the Sufferings of their *Prince*.

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THE Destruction, here denounced against the *King*, bears no Manner of Relation to his own Personal Qualities or Demeanour; but is represented as the Pure Effect, under God's Judgment, of *Wickedness* prevailing among the *People*. And the *Reasons* of such a Divine Dispensation are not so Obscure and Abstruse, but that they may Easily be recollected and set in a clear Light; nor are the Principal ones so Many, but that they may be brought within a very Narrow Compass of Illustration. And a much Narrower Compass still would be sufficient to contain all *Instances* of this Dispensation, which are recorded in the History of the *Jews*. For, notwithstanding their Wonderful and Unparallel'd Excesses in Wickedness; the Sufferings and Destruction of their *Kings* may, Generally, be accounted for, and very plainly too, without charging them upon the Sins of the *People*.

THE Case of King *Josiah* indeed may here particularly demand our Notice; because it Both seems, as a Proper
Instance,

Instance, to Illustrate the Proposition before us, and also to carry along with it a Plain Reason of the Divine dispensation. The Virtues and Excellencies of this Prince are displayed, under a Multitude of Particulars, in the History of his Administration; and the Short Character given of him is this, That like unto him was there no King before him, that turned to the Lord with all his heart, and with all his Soul, and with all his might, according to all the Law of Moses; neither after him arose there any like him. And yet this Prince, Virtuous and Pious, Accomplished and Adorned as he was, run into such Circumstances, under Providential permission, if not under some Stronger Effect of Providence, than pure Permission, that he fell by the Hands of Enemies in Battle.

2 Kings
xxiii.
25.

See 2
Chron.
xxxv.
21, 22.

THE Reason of this Event, appearing in the History, relates to the Sinful state of the Kingdom, whereby God was provoked to determine and declare, That his Wrath should be kindled against it, and not be quenched, and that it should

2 Kings
xxii. 17,
19.

should become a Desolation and a Curse.
 And after this Manifestation of the Cer-
 tain Vengeance decreed against the Sinful
 Kingdom, God is pleased thus to Express
 himself to Good *Josiah*, *I will gather*
thee unto thy Fathers, and thou shalt be
gathered into thy Grave in Peace, (i. e.
 most Probably, *Before the Peace and*
Quiet of the Kingdom be followed by the
Confusion and Desolation denounced against
it; which Interpretation seems to be sug-
gested in the next Words,) *and thine*
Eye shall not see all the Evil, which I
will bring upon this Place. And God,
 who seeing Future things as perspicuous-
 ly as Things present, and therefore see-
 ing the *Circumstances* of this Prince's
 Death, before they Actually Arose, as
 Distinctly, as when they did Actually
 arise; spoke of his suffering Death, as of
 a Matter of Favour, must be understood
 to speak of it, as attended with Those
 Circumstances; and that Seeming De-
 struction, but Real Favour to his Per-
 son was occasion'd, by the *National*
Sins, and the Dreadful Punishments,
 which were to ensue.

WHEN

WHEN a Prince is Deeply affected with a Sense of God's Honour, and Tenderly Sollicitous for the Good of his People; Then must their Superfluity of Naughtiness *Vex his righteous Soul from day to day*, and his Translation into the Celestial Regions of Purity is the most Effectual, if not his Only Effectual Relief from that Continual Vexation; And that Relief is the more Acceptable, because it secures him from the Sight of their approaching *Miseries*, which would Greatly Aggravate the Anguish he feels under the Sight of their *Sins*. And when They are become *obdurate* in Wickedness, and That Wickedness hurries them on, to Harraßs, and Oppress, and Persecute their Prince, inso-much that nothing less than *Irresistible Grace*, which is never granted, would prevail with Them to desist from their Barbarous Treatment of Him, and the Torments of his Life must, without a Miracle, be as Lasting as Life itself; Then the Divine favour towards him, Demonstrated in his Death, under what-
soever

soever Circumstances, adjusted by Divine Wisdom, is not only occasion'd by the *Violence*, and *Tyranny*, and other Iniquities of his People, but may be, according to the ordinary Course of Things, the Only Certain Means of his Deliverance from them.

AND this Reason of the Divine Dispensation, God's *Favour* to the *Prince*, under the outward Appearance of suffering is attended with Another Reason of it, relating to the *People* themselves, and That is, Their being Depriv'd of a Blessing, which their Iniquities have provok'd God to withdraw from Them. And, under this Consideration, it seems highly Reasonable to grant, that by how much Greater the *Wickedness* of a *People*, and the *Excellencies* of their *Prince* are, by so much the Greater is their Danger of Losing him: And the Removal of so Great Happiness from Them, is a Chief End of Divine Justice and Wisdom in such an Event. For 'tis observable in Relation to the *Person* of the Prince, that the Equitable and the Gracious

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Disposal

Disposal of Him will, after the Favour of his Present Deliverance, be abundantly provided for another Way, and in Another and more glorious Kingdom. The fundamental Reason of such Incidents depends upon the Notions and Nature of *Human Society*, as such, and the Different Relations of Man, to *This* and a *Future State*.

THE Circumstances of any Man's Life upon Earth, and the Circumstances of his *Death*, are a Trifle, and Unworthy of Regard or Notice, when Compared with the great *End* and Purpose of his Creation, his *Final*, and *Immutable*, and *Eternal State*. And therefore many *Private* Persons, excelling in Virtue do, in a Subserviency to the wise Methods of Providence, frequently pass through the World, under a Weight of Afflictions, next to Insupportable. And all Serious and Judicious Men, taking the Consideration of a *Future State* into the Account of These Cases, do Unanimously Approve and allow the Just and Clear Reasons of them, though they do not
much

much affect the State of Mankind, consider'd as a *Community*; which, in the Examples of Suffering *Princes*, Implies *Additional* Reasons, and those of great Weight under the Argument before us. For since the Punishments of Mankind, under the Capacity and Notion of a *Society*, are Peculiar to This State, and must Finally Terminate with it; And since the Circumstances of a *Prince* are of such Vast Moment to the Publick Society, that God's Dispensations to the One do Directly, and Principally affect the Other; Therefore the Sufferings of a *Good Prince*, especially, when they prove the effectual *Means* and *Instruments* of reducing a Disobedient, *Profligate People* to Destruction, or great Distress, are most Reasonable Administrations in the Governour of the World, and the Just Consequences of *National Sins*.

BUT the Length, to which this Discourse is now run, Forbids my delaying any longer, to draw up a Short Application of it to the Rueful Occasion of the Present Solemnity.

AND it seems Natural to observe, That the Proof, which hath been offer'd, that the Sins of the *People* are a Just Cause of the Sufferings of a *Prince*, is the Proper Rule of Accounting for the *Martyrdom* commemorated this Day. For after all the Cruel Labours, which have been used, to Deface and Violate the *True* Images and Representations of the *Martyr*; To Demolish his Virtues, and improve his Infirmities, Infirmities scarce Separable from Man, into Vices of the first Magnitude; Utterly to Stifle, or bury in Oblivion, the *Redress* of Grievances, and the Satisfaction made for them, and to Inflame the Remembrance of the *Grievances* Themselves, as if they had never been Redressed at all; To transform *Surmises* of Mischiefs expected, or Pretended to be expected from him, into clear Demonstrations, that they were Intended by him; and to rivet those Deformities into his Character, which were never found in his Person; It still remains Evident, and cannot be Denied by any Equal and Impartial Judge of the History,

tory, that he Abounded in True Virtue and Religion, and that there was Nothing in his Qualities or Administration, which bore any Proportion to his Sufferings, or can be assigned for a Just Reason of Accounting for them.

BUT when we Change the Prospect, and an Amazing Change of Prospect it is, from the Beauteous Innocence of the *Prince*, to the Ghastly state of Iniquities in the *People*; the Reason of His Fate does Immediately Rise in our view. Even Their *Deliberate Purposes* to Destroy the Lord's Anointed, and their *Persisting* Resolutely and Immoveably in those Purposes, and in the Concerted Measures of carrying them on to Accomplishment and Execution, were *Themselves* such Horrible Enormities, as might Justly Provoke God to permit the Execution and Accomplishment of them, that so Rebellious a People might fall into the *Pit which they had made*, and Perish in their own Folly. And to this it might be added, if there were Room, or Necessity for adding it, and confirming

confirming it by an Enumeration of Particulars, That there are not Many of the Fundamental, *Essential* Principles of the Christian Religion, whether relating to Faith or Practice, but what were, in That Unhappy Time, Rejected, or Perverted and Violated, by Men of One Denomination, or Other. But it may perhaps be no Inconsiderable branch of Compassion towards Them, to Avoid descending into a more Particular Account of Them. And if any one should be desirous of saying the Highest things that can be said, of the True *Greatness*, and *Firmness* of Mind, and Spirit of *Goodness*, which shone forth Illustriously in our Suffering King; Let it be said, That They were Equal to the *Debasement*, and *Impiety*, and *Iniquity* of the *People*, which Devised, and Executed those Sufferings upon Him.

BUT the obligations of Duty to God, and to my Country will not suffer me to Close this Discourse, without this Further observation from it; That the most Useful, and Effectual Evidence, which Faithful Subjects can give, of their Fidelity and Loyalty

Loyalty to the King, and of their Sincere and Ardent Love of their Country, consists in their Sincere and Sedulous Endeavours, as their Various Capacities require or allow them, to Defend and Promote the Honour of *God*, the *Supreme* Governour and Judge of Humane Society. For This Consequence seems Necessarily to arise from what hath been said, That the Stability and Glories of the *Throne* are never to be Intirely Depended on, Unless *Virtue* and *Religion*, in Those who stand Below, be the Supporters of it. And it appears, to a Demonstration, in the *History* of the *Jews*, and from the Express *Declarations* of God's Holy Spirit, that the Prosperity of a Nation does Usually Rise or Fall, in Proportion to the Provisions which it makes for the *Security* and *Propagation* of Religion.

THAT an Universal and Inviolable Concern for God's Honour, Demonstrated by Effectual *Provisions* for the Preservation and Advancement of our *Holy Religion*, may Ever remain Here, as the Firm and Immoveable Foundation of the Prospe-

Prosperity and Happiness of the King-
dom, God of his Infinite mercy grant
by the Influence of his Holy Spirit up-
on Us, and our Posterity, through Je-
sus Christ, our Blessed Lord and Saviour:
Amen.

*To Father, Son, and Holy Ghost, Three
Persons, and One God, be all Honour
and Glory, Power and Dominion;
henceforth and for evermore. Amen.*

